

PERS CONFERENCE,

Monday, 8 June 2020 at the Projo-Condios Priests House, Jayapura, Papua

THE INDIGENOUS CATHOLIC PRIEST APPEALS FROM 5 REGIONS OF PAPUA REGIO:

**Curse of Racism, Refuse Injustice & All Forms Violence against
God's People in the Land of Papua**

Introduction

Currently it is being released through social media news about racists in America and also victims of racism against Papuans in Indonesia. Discussed about in Indonesia is very busy The Prosecuting Attorney (JPU) decided the dozen charges year to Buchtar Tabuni Cs, who seemed unfair.

We the priests were moved to participate in the Pope Francis call for deals with the racist cases in America. "During weekly prayer, The Angelus, Pope Francis at the Vatican on Wednesday, he speak on behalf of Floyd in which "happening rarely", a movement for The Pope, according to John Alen, senior Vatican analyst! Pope Francis mention George Floyd's death was a "tragic" death, and said he prayed for him and all others who had lost their lives as a result of the sin of racism ... "Pope so even the Pope called directly to bishop in America who along with some of his priests knelt down and took a moment of silence for the victims of racism ".

We Papuan Indigenous Catholic Pastors are moved to appeal inspiration from the highest leadership of the Catholic Church for voicing the racist cases of Papua. At this Press Conference, we will say a few things and our Appeal.

FIRST THING:

THE RACIST ATTACK & ITS IMPACT

FACT

There is an attack of racism utterance towards students of Papua in Surabaya - East Java, August 16, 2019: to us said Monkey.

It became viral on social media, and impact to the spontaneous inner agreement together to resist and demand self-esteem, then racist demonstrations occur throughout the Land of Papua and which later it was transferred by OTK to become anarchist. Who is that OTK who hasn't been arrested to this day?

Then, to secure Papua, it was held the addition of the BKO Troops and sweeping was almost on throughout Papua. The results of the sweep were considered Universities Student Leaders (BEM) & KNPB activists who have been voicing Indigenous Papuans hope and dream, that OAP (Orang Asli Papua – Papuans Indigenous) needs: justice, peace and well-being; not racism-discrimination and violence.

WE ASSESS

There is an INFINITY from the Public Prosecutor (Prosecutor) in providing demands.

1. Demands 17 years in prison to Mr. BUCTHAR TABUNI.
2. Demand for 15 years imprisonment to Brother AGUS KOSSAY.
3. The demand of 15 years in prison to STAFANUS ITLAY.
4. Demand for 10 years in prison to ALEXANDER GOBAY.
5. Demand 10 years in prison with FERRY KOMBO.
6. Demands of 5 years in prison with IRWANUS UROPMABIN.
7. And demand for 5 years in prison to HENGKY HILAPOK.

Why do we dare to say, the demands made by the Public Prosecutor (JPU) to racist victims are UNFAIR, because:

1. The racist utterance in Surabaya was JUST sentenced to 5 months only in prison, while the VICTIM OF RACISM Papua was prosecuted for 5 years and 17 years in prison by the Public Prosecutor of the Papua High Prosecutor's Office.
2. Because they were arrested after a Papuan National demonstration denounced racism in Jayapura city on 19 and 29 August 2020. The demonstration was a protest against racism utterance that was thrown against Papuan Students in Surabaya, East Java on 16 August 2019.
3. They are THE VICTIMS OF RACISM and NOT THE ACTORS OF RACISM.
4. WE SEE AN INQUIRY IN HANDLING ACTIVISTS AFFECTED BY THE CASE OF THIS RACISM. They were arrested in the situation of the Papuan National Demo, for the sake of Papuan Human Self-Esteem which was demeaned the same as "Monkey". The process is done peacefully in almost all of Papua. But, then "provoked" by the OTK, pure demonstrations turned into anarchists. The end was the arrest of truth-justice activists and they are jailed on MAKAR ALLEGATIONS. For us, this is called CASE ACCOUNTATION / TRANSFER OF ISSUE. That is, who knows for the sake of whom.... ??? We have also heard there are rumors, circulating: "We are already dying to catch them,

then why do you want to free them free. Give him severe punishment so that they will wake up and not bother us anymore. "

**THEN,
WE ASK FOR HONOR,
IMMEDIATELY FREE THE 7 PAPUA POLITICAL PRISONERS
THE CRIMINAL VICTIMS OF MAKAR SECTION.
THEREFORE, THEY ARE NOT PERPETRATORS OF MAKAR /
RACISTS, HOWEVER THEY ARE VICTIMS OF BOTH OF THEM.**

AND

**WE ASK FOR THE SUPREME COURT OF THE REPUBLIC OF
INDONESIA, IMMEDIATELY DECIDING THE EYE CHAIN OF
CRIMINALIZATION OF THE PARTICULAR ARTICLE, USING THE
CRIMINAL JUSTICE SYSTEM IN PAPUA AS IS ASKED BY 7 TAPOL
PAPUA.**

**SECOND THING:
OUR MONITORING RESULTS & ANALYSIS**

**WE, THE INDEGINOUS CATHOLIC PRIESTS
INVOLVED TO THINK AND TO ANALYZE
WHAT IS HAPPENING DURING THESE TIME TO RELIGIOUS
COMMUNITY - THE INDIGENOUS PAPUA IN THEIR ANCESTORAL
LAND, TANAH PAPUA**

WE SEE, there are some fundamental problems that are happening in the Land of Papua, against Orang Asli Papua (OAP).

1. Extrajudicial killings, arbitrary arrests and crimes are brought under international law that violates the rights of Papuans or the rights of Papuans.
2. The situation of Papuan freedom in terms of expressing opinions, gathering or giving speeches there is no more room.

3. Judicial rights to political prisoners.
4. Regarding press freedom, internet blocking in Papua and the criminalization of Papuan activists and those who are not from Papua. "Non-Papuans such as Veronika Koman and also Dhandy Dwill Laksono".
5. Conditions of refugees in Nduga, Papua that have not been handled properly.
6. We, indigenous Papuan Catholic priests throughout the Land of Papua, from Sorong to Merauke. DURING THIS, WE ALWAYS SEE, HEAR AND FOLLOW A NUMBER OF PROBLEMS. However, this time we have to have a VOICE. We see that there is an old view that has been established by the Government of Indonesia, to its citizens, so that, Indonesians (not all) have the view that Orang Asli Papua (OAP): poor, stupid, backward, undeveloped, and the like.
7. We HEAR, almost every day, there are Indonesians (not all) who in themselves, always FEEL SUPERIOR and that has been & will continue to be implanted, raised, nurtured, accepted and standardized as a truth, as a result what is called the IDEOLOGY OF RACISM . If that view is accepted as an ideology, then in Indonesian people (not all), until when and wherever, in the world of government and private work, indigenous Papuans (OAP) will not be counted as human values.

AND, HELP GUIDELINES TO HUMAN BROTHERHOOD DOCUMENTS,
for World Peace and Living Together, *Apostolic Visit of Pope Francis to the
United Arab Emirates, 3-5 September 2019.*

In the Abu Dhabi Document signed by Pope Francis and High Priest Al-Azhar, this is a valuable road map for building peace and creating a harmonious life among religious people, and contains several guidelines that must be disseminated throughout the world. (*Documents on the Brotherhood of Humans, for World peace and living together, Apostolic Journey of the Holy Father Pope Francis to the United Arab Emirates, February 3-5 2019*).

The contents of the document:

- (4) In the name of God who has created all human beings equal in rights, obligations and dignity and who calls them to live together as brothers, to fill the earth and spread the values of goodness, love and peace.
- (5) In the name of an innocent human life that is forbidden by God to be killed, while asserting that whoever kills someone is like killing all humanity and whoever saves someone is like saving all humanity.
- (6) On behalf of orphans, widows, refugees and those who are exiled from their homes and countries, on behalf of all victims of war, persecution and injustice, on behalf of those who are weak, those who live in fear, prisoners of war, and those who are tortured in any part of the world, without discrimination.

- (7) On behalf of people who have lost security, peace and the possibility of living together, due to being victims of destruction, disaster and war.
- (8) On behalf of the human brotherhood that embraces all humans, brings them down and makes them equal.
- (9) In the name of this brotherhood which is torn apart by the politics of extremism and division, by systems that seek uncontrolled profit or by hateful ideological tendencies that manipulate the behavior and future of men and women.
- (10) In the name of the freedom that God has given to all humans while creating them free and privileging them with that gift.
- (11) In the name of justice and mercy, the basis of prosperity and the cornerstone of faith.
- (12) On behalf of all people of good will and present in every part of the world.

**THEN WE, THE INDIGENOUS CATHOLIC PASTORS
FROM 5 REGIONS OF PAPUA REGIOUS (from Sorong to Merauke) CALLING TO:**

1. Ourselves, to the leaders of Regency / City / Province and Central States as well as National policy architects, IN ORDER TO WORK HARD TO SPREAD THE CULTURE OF TOLERANCE AND LIFE TOGETHER IN PEACE, to intervene at the earliest opportunity to stop the bloodshed of people who are not guilty and put an end to armed conflict, environmental damage, and the moral and cultural decline experienced by the world today.
2. We call on intellectuals, philosophers, religious leaders, artists, media experts and all cultured men and women in every region of the Indonesian archipelago to REDUCE THE VALUES OF PEACE, JUSTICE, GOODNESS, BEAUTY, BEHAVIOR, HUMAN EQUATION AND ADVANCED LIVES to emphasize the importance of these values AS AN SAFETY ANCHOR FOR ALL, and to advance them everywhere.

**HOWEVER, HERE ARE OUR POSITION,
THE INDIGENOUS CATHOLIC PASTORS
FROM 5 REGIONS OF PAPUA REGIOUS
(from Sorong to Merauke):**

- **WE REFINED DEFINITELY**, ALL WORDS, ATTITUDE, ACTION contain DISCRIMINATIVE TO INDIGENOUS PAPUA IN THEIR ANCESTORAL LAND- PAPUA OR OTHER REGION OF INDONESIA.
- **WE REFINED DEFINITELY**, HOW TO ENFORCATE LAWS (JPU), WHICH IS NOT FAIR, WHICH THE IMPRESSION IS HEAVY NEXT TO ALL THE ACCUSEDERS (whether Indigenous Papuans or Non-Papuans) in the Government of the Republic of Indonesia. For example: Racists were sentenced to only 5 months in prison, while those who were racist victims were sentenced to 5 years in prison and 17 years in prison. THEN, WE ASK FOR HONOR TO

THE JUDGES AND SOCIAL JUSTICE FOR ALL INDONESIAN PEOPLE TO PROVIDE PUNISHMENT SAME AS AN ACTOR RACIST, TO THE BILL OF THE BUKTAR TABUNI CS.

- WE ARE IN LAND OF PAPUA, NOT STUPID. PAPUAN INDIGENOUS, HAVE MANY EDUCATED WHETHER IN THE COUNTRY OR ABROAD. WE'VE ALSO BE DEFINED. TODAY, PAPUA INDIGENOUS ARE **UNLIKE** OUR PARENTS IN THE PAST YEARS. THEN, WE PLEASE TO THE GOVERNMENT & LAW ENFORCERS TO REMOVE THE MIND OR FEELING THAT REALLY REMEMBERS EVERY PAPUA INDIGEIOUS PEOPLE WHO DEFEND THE ACTIVISTS THAT REVEAL THE TRUTH ABOUT THE LAND OF PAPUA.

- WE CRITICATE that NO LAW COMPLIANCE WITH LEGAL PROCEDURES. Bring racist victims to Kalimantan without their family's knowledge and their lawyer. Hopefully in the future it will not happen like that again, because it will give perception of two things:

1. Will add to the wounds in the hearts of family / relatives who are suspected.
2. Will appearing to officers who do not know the legal / arrogant procedures against their own community.

- WE ASK FOR THE GOVERNMENT OF INDONESIA, so that CONFLICTS IN THE LAND OF PAPUA CAN BE COMPLETED and OAP can live peacefully on their Ancestral Lands, like other ethnic groups in Indonesia and the world. And so that if one day they do something that is not ensnared by the article of MAKAR again, THEN IT IS VERY GOOD TO OPEN A DIALOGUE ROOM, TO DISCUSS THE ROOTS OF THE PROBLEMS WHICH IS THE STRAIGHTENING THE HISTORY OF PAPUA ENTRANCE TO INDONESIA. Because there is no room for dialogue, these two expressions were born: NKRI PRICE DEAD & PAPUA INDEPENDENT PRICE DEAD. The price of his life is LET US (KITORANG) TALK FIRST, not VIOLENCE and MUTUAL.

FOURTH THING:
WE PROPOSED TO THE GOVERNMENT
CONCRETE STEPS
TO SOLVE THE EXTENSION CONFLICT
IN THE LAND OF PAPUA

- BUILDING IN ALL ASPECTS. Papuans must be built, humanized, civilized, promoted through education, health, economy and welfare to be the same as Indonesians who have advanced and achieved civilization.

- Whatever the case, PAPUA LAND IS NOT EMPTY LAND. LAND OF PAPUA OWN ORIGINAL PAPUA PEOPLE. THOSE ARE THERE IN SEVEN TRADITIONAL AREAS. Therefore, it is very dignified if all the plans are completed in a dialogue way. Dialogue doesn't kill, dialogue doesn't hurt & dialogue doesn't make us stupid. Conversely, if we use violent

methods, we will always leave physical and mental wounds. Whatever the reason, KILLING IS WRONG-SIN.

• What would be discussed in the dialogue? We SEE THE NEED TO DISCUSS 4 ROOT PROBLEMS, which have been conveyed by LIPI & JDP, namely:

1. HISTORY & POLITICAL STATUS OF PAPUA INTEGRATION TO INDONESIA.
2. VIOLENCE & HUMAN RIGHTS VIOLATION SINCE 1963 UNTIL NOW.
3. DISCRIMINATION AND MARGINALIZATION OF PAPUA PEOPLE IN THEIR OWN.
4. FAILURE OF DEVELOPMENT INCLUDING EDUCATION, HEALTH, PEOPLE'S ECONOMY.

• And, permanently, DIALOGUE APPROACHES MUST BE A NEW POLICY TO BUILD A STABLE AND PROSPEROUS PAPUA. NOT VIOLENCE & TROOPS ADDITION. For this reason, an Independent Team (from Jakarta & Papua) needs to be formed; it is they who carry out the stages of DIALOG preparation.

FIFTH THING:
APPEAL

WE THE CATHOLIC INDIGENOUS PRIESTS
ASK FOR ALL THE LORD'S PEOPLE IN THE LAND OF PAPUA, FROM SORONG TO
MERAUKE

**"ONE PERSON SOUL OF BLACK SKIN,
CURRLY HAIR, MELANESIA RAS,
IS SO MUCH EXPENSIVE,
IN FRONT HUMAN,
ESPECIALLY IN THE FACE OF THE CREATOR."**

1. **PRAYING** ASKING JUSTICE & WISDOM FROM GOD, FOR PAPUA INDIGENOUS PEOPLE IN THEIR ANCESTOR LAND.

God the Father, merciful and merciful, we are all your children whom you have formed in your image and you have placed us in the Land of Papua, we have come to you to bring our life struggles. We feel there is injustice and live with our brothers and sisters from this Malay race.

God, the All-Compassionate and Merciful Father, from the time we joined the brothers of the Malay Race from 1961 to today, we experienced a lot of Discrimination, Violence and Injustice from our fellow men.

2. **MAKE SOMETHING** FOR JUSTICE AND WISDOM TO PEOPLE AROUND THE LAND OF PAPUA

Every Christian is silent and does nothing to face the tragedy of humanity and terrible damage in the Land of Papua that means he is denying the gospel. At the opening of His public ministry, Jesus declared the role of Christians,

"The Spirit of the Lord is upon me, because he has anointed me, to preach the good news to the poor; and he has sent me to preach deliverance to the captives, and vision for the blind, to set people free oppressed people, to proclaim the year of God's grace has come."
" (Luke 4: 18-19).

3. **MAKE A PROMISE OF LOYALTY** TO MAKE SOMETHING FOR JUSTICE AND WISDOM TO THE OTHERS, ON THEIR ANCESTORAL LAND

By acknowledging the violence in my own heart and entrusting myself to the goodness and mercy of God, I SAY A PROMISE FOR ONE YEAR TO PRACTICE ATTITUDE WITHOUT CHRIST'S VIOLENCE AS HE TAUGHT US IN HIS SERMON IN THE HILL.

In the presence of a Creator God and a sanctifying Spirit, I promise to be a WITNESS OF LOVE OF CHRIST AND ESPECIALLY:

- To live peacefully and be a peacemaker in daily life;
- To accept suffering, not cause suffering to others;
- To refuse to respond to provocation and violence;
- To act nonviolently in speech and in thought;
- To live carefully and simply so as not to wrong anyone;
- To work without violence in order to overcome the causes of violence in me and in the world.

Lord, I entrust Your loyalty and because You have given me the desire and grace to make this promise, give me the strength to carry it out.

4. FINALLY, EVERYONE, MUST BE A PEACEFUL CARRIER AROUND THE PAPUA-INDONESIA-WORLD LAND.

GOD MAKE ME A PEACEMAKER

- When hatred occurs, make me a carrier of love.
- If insults occur, make me a bearer of forgiveness.
- If there is a dispute, make me a bearer of harmony.
- When doubts occur, make me a carrier of faith.
- When things go wrong, make me a bearer of truth.
- When anxiety occurs, make me a bearer of hope.
- If sadness occurs, make me a source of joy.
- When darkness occurs, make me a bearer of light.

LORD

I hope I'd rather entertain than be entertained. Understanding rather than understood.
Loved rather than loved.

BECAUSE,

by giving we receive, by forgiving we are forgiven, by being dead holy we rise again to live forever. Amen (St. Francis Assisi).

Abepura, Monday June 8 2020
On behalf of all Catholic Priests
Of the five dioceses in the whole Region of Papua

Pastor Alberto John Bunay, Pr

Person in charge

JDP Coordinator & Pastor entrusted

By all Indigenous Priests from 5 Dioceses of the Papua Region

**Indigenous Catholic priests from 5 dioceses who Condemn Racism and Reject
Injustice and All Forms of Violence Against GOD'S People in Papua:**

1. P. Yanuarius M. You, Pr.
2. P. Bernardus Bofitwos Baru, OSA.
3. P. Yanuarius A.P. Dou, Pr.
4. P. Immanuel James Kossay, Pr.
5. P. Yohanes E.G. Kayame, Pr.
6. P. Albeto John Bunai, Pr.
7. P. Fredy Pawika, OFM.
8. P. Theodorus Kossay, OFM.
9. P. Adrianus Tutup, Pr.
10. P. Emanuel Tenau, Pr.
11. P. Silvester Tokyo, Pr.
12. P. Yuvensius Tekege, Pr.
13. P. Hubertus Magai, Pr.
14. P. Agustinus Tebay, Pr.
15. P. Edy Doga, OFM.
16. P. Yohanes Slomon Sedik, OSA.

17. P. Kleopas Sondegau, Pr.
18. P. Meki Mulait, Pr.
19. P. Yanuarius Yelipele, Pr.
20. P. Daud Wilil, Pr.
21. P. Damianus Uropmabin, Pr.
22. P. Benyamin Keiya, Pr.
23. P. Agustinus Alua, Pr.
24. P. Didimus Kosy, OFM.
25. P. Pilipus Elosak, OFM.
26. P. Stefanus Yogi, Pr.
27. P. Santon Tekege, Pr.
28. P. Jan Pieter Fatem, OSA.
29. P. Lukas A.Y. Sosar, OSA.
30. P. Yance Yogi, Pr.
31. P. Timotius Sefire, OFM.
32. P. Ibrani Kwijangge, Pr.
33. P. Philipus Sedik, OSA.
34. P. Fransiskus Utii, Pr.
35. P. Damianus Adii, Pr.
36. P. Honoratus Pigai, Pr.
37. P. Selpius Goo, Pr.
38. P. Marten Kuayo, Pr.
39. P. John Kandam, Pr.
40. P. Moses Amiset, Pr.
41. P. Rufinus Maday, Pr.
42. P. Izaak Bame, Pr.
43. P. Pius Cornelis Manu, Pr.
44. P. Yosias Wakris, Pr.
45. P. Hilarius N.D. Pekey, Pr.
46. P. Simon Kaize, MSC.
47. P. Yosep Ikikitaro, Pr.
48. P. Aloysius Alue Daby, Pr.
49. P. Theo Makai, Pr.
50. P. Emanuel Bofit Koman Air, OSA.
51. P. Lewi Ibori, OSA.

52. P. Paulus Trorba, OSA.
53. P. Athanasius Bame, OSA.
54. P. Kaitanus Tarong, MSC.
55. P. Hendrikus Kariwop, MSC.
56. P. Fransiskus Yerkohok, Pr.
57. P. Yohanes Warpopor, Pr.

